

CATHOLIC • ACTION •

Vol. XXI, No. 3



MARCH, 1939

In Memoriam

The National Catholic Welfare Conference offers in reverent and grateful memory of

Pius XI, P. P.

an appreciation of his devoted services to the cause of religion and his unremitting labors for humanity

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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IN TRIBUTE TO
HIS HOLINESS, POPE PIUS XI

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Additional articles (postponed due to lack of space) covering special interests of Pope Pius XI—Family Life, Confraternity of Christian Doctrine, Motion Pictures, Missions, Relief of Refugees, Communism, etc., etc.—will appear in subsequent issues of this magazine.

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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CATHOLIC ACTION

'CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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VOL. XXI, No. 3



MARCH, 1939

OUR COMMON CATHOLIC INTERESTS

World Mourns Passing of a Great Pope, Pius XI, Servant of the Servants of God

IN THE Providence of God, his earthly Vicar—Pope Pius XI—for seventeen years head of Christ's Church, has been called to his heavenly reward. The world grieves at the passing of this wise, saintly and courageous Pontiff as it has seldom, ever, mourned before. Expressions of regret at his death have been equalled only by the sincere and truly affectionate tributes paid, not only by his children in the Faith but by Christians everywhere, to his heroic character and unparalleled services to religion and humanity. Joining in the universal sorrow evidenced in the passing of Pope Pius XI, CATHOLIC ACTION adds the humble tribute of this memorial issue.

Pope Pius XI proved that Christ's Vicar need not be an isolated or lonely man. From the moment he spoke from the balcony of St. Peter's, blessing the city and the world, this man of God, who dedicated his pontificate to the "peace of Christ in the reign of Christ," began to radiate his influence not only among those embraced in the household of the Faith but among the nations and peoples of the world. Far from being a lonely, helpless "Prisoner of the Vatican," he became the world's best known, most beloved, and (who will deny?) its most powerful personality. The article which follows indicates but briefly the world's evaluation of this great servant of the servants of God.

ONE of the most remarkable and spontaneous outpourings of grief and sympathy of a nation occurred throughout the United States when word was received on February 10 of the death of Pope Pius XI. The same can be said of other nations and peoples. Perhaps never before in the history of the Church was the death of a Pope attended by so widespread a manifestation of sorrow and esteem.

There were a number of reasons for this: the crisis through which Christian civilization is passing; modern means of communication, particularly the radio, which on numerous occasions brought the people of the world in close contact with the Holy Father, as he addressed them on momentous topics; but above all, it was the character, personality and the teaching authority of Pius XI that made his passing an occasion of universal mourning and of universal recognition of his greatness as a leader of mankind.

The Requiem Mass in St. Peter's Basilica, attended by representatives of 300 different nationalities comprising the student body of the Propaganda College in

Rome, was a striking reminder of the universality of the Church and the universal love and brotherhood which the late Vicar of Christ preached so insistently.

In this country the major broadcasting companies devoted many hours to special broadcasts, in which leaders of the nation in all walks of life, Catholic and non-Catholic alike, delivered eulogies of the Pope. The press of the country was filled with stories and pictures dealing with the death of Pius XI. The great metropolitan dailies devoted many pages to accounts of his life and pictures of the most important events in his illustrious career.

PRACTICALLY all of the newspapers of the nation carried one or more editorial tributes to Pius XI, summing up the qualities of his leadership and the principal events of his pontificate.

The Apostolic Delegation in Washington received a veritable flood of messages of condolence by telegraph and mail. A number of United States Bishops reported also that numerous messages had been sent to

them, praising Pope Pius XI and expressing sorrow at his passing.

Congress adjourned out of respect for the memory of the Holy Father and members of Congress paid tribute to Pius XI on behalf of the American people. The Legislature of the State of Maryland, which is known as the "Cradle of Catholicism" in America, adopted resolutions recording "its sense of the great loss which the world has suffered" in the passing of "one of its most powerful leaders in behalf of peace, piety, tolerance and justice." The Legislature of the State of New York did likewise and the governors of a number of the states sent messages of condolence.

THE Federal Council of Churches of Christ in America sent "to grieving Catholics throughout the world deepest sympathy in the loss of the devoted spiritual leadership of His Holiness Pope Pius XI." The United Jewish Laymen's Committee joined "with men and women throughout the world in expressing sympathy with the communicants of the Catholic Church on the death of His Holiness Pope Pius XI," and also "in recognizing his distinguished service not only to his Church but to all mankind."

In a memorial coast-to-coast radio broadcast presented in the name of the Catholic Hierarchy in the United States, the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, introduced as speakers, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; the Most Rev. Edward F. Mooney, Archbishop of Detroit and administrative head of the National Catholic Welfare Conference, and the Most Rev. John J. Mitty, Archbishop of San Francisco. The Most Rev. Emmet F. Walsh, Bishop of Charleston, in a radio broadcast brought to listeners the tribute of the Catholic youth of America. The Most Rev. Joseph Schrembs, Bishop of Cleveland, spoke from station WHK of the wonderful tributes to the Holy Father he had received from Protestants and Jews.

ADDRESSES by Most Rev. Michael J. Curley, Archbishop of Baltimore, and by Rt. Rev. Msgr. Joseph M. Corrigan, rector of the Catholic University of America, were broadcast throughout the nation during the memorial program sponsored by the University.

One of the most notable tributes to the Holy Father was the address by the Rt. Rev. Msgr. Fulton J. Sheen, S.T.D., broadcast to the world during the program sponsored by the National Council of Catholic Men. The Most Rev. Ralph Hayes, head of the American College in Rome, was heard in this country on the morning of the Pope's death.

A memorial broadcast in honor of the Holy Father was sent out by Station WMCA and the intercity system in New York, with Protestant, Jewish and Catholic

clerical leaders participating. The broadcast was sent by short wave to South America and Europe. On another occasion, as chronicled elsewhere in this issue, radio tribute to the Holy Father was paid by the Most Rev. Stephen Donahue, Administrator of the Archdiocese of New York; by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate; by former Governor Alfred E. Smith and others. Mr. Smith spoke of Pius XI as "a kind father" whose heart "was torn, tired and broken by the ills of so many of his children." "There is no living man," Mr. Smith said, "the announcement of whose death could bring such genuine sorrow to so many millions of people in every corner of the globe. It is almost impossible to envision what strides we should have made had the world heeded his will as it heard his timely admonitions."

THROUGH President Rev. D. De Sola Poole, the Synagogue Council of America mourned the passing of Pope Pius XI and paid "reverent tribute to this great-souled world religious leader." Dr. Nicholas Murray Butler, president of Columbia University, spoke of His Holiness as "not only a great ecclesiastic, but a great statesman as well." William Green, president of the American Federation of Labor, and the Executive Council of the A. F. of L., expressed the "great loss to the working classes" in Pius XI's death.

Among other non-Catholic leaders, clerical and lay, paying tribute to Pius XI were: The Rt. Rev. James E. Freeman, Episcopal Bishop of Washington; the Rt. Rev. Edward T. Helfenstein, Episcopal Bishop of the Diocese of Maryland; the Rev. William H. Hest, presiding elder, Methodist Episcopal Church, South; Rabbi William F. Rosenblum, Temple Israel, New York; Rabbi Herbert S. Goldstein, West Side Institutional Synagogue, New York; the Rt. Rev. Ernest M. Stires, Episcopal Bishop of the Diocese of Long Island; the Rt. Rev. Henry K. Sherrill, Episcopal Bishop of Massachusetts; Rabbi Norman Gerstenfeld, of Washington; Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews; Rabbi Edward L. Israel, Har Sinai Congregation, Baltimore; and the Rev. Dr. Frederick H. Knuble, president of the United Lutheran Church in America.

SYMPATHIZING civic officials include President Franklin D. Roosevelt; Governor Arthur H. James of Pennsylvania, Governor A. Harry Moore of New Jersey, Governor Leverett Saltonstall of Massachusetts, Governor Herbert O'Connor of Maryland, and Governor Herbert H. Lehman of New York; Senator Robert F. Wagner of New York; Captains Workman and Arnold, chiefs of Chaplains, U. S. Navy and Army, respectively; Mayor Fiorella H. LaGuardia of New York, Mayor S. David Wilson of Philadelphia; and Manuel Quezon, president of the Philippine Commonwealth.

Typical of comment in the secular press is this observation by the noted columnist, Mr. Walter Lippman, a non-Catholic: "And so when in the future men come to define the place of Pius XI in history, they will perhaps say that he was in modern times the most catholic, in the sense of the most universal, defender of the faith that makes men civilized." The *Baltimore Sun* observed: "The Lateran treaty and the Concordat, which restored the temporal independence of the super-national Church; the great pilgrimage of more than a million Catholics to Rome in the jubilee year; the many Encyclicals he wrote (particularly *Quadragesimo Anno*, in which he brought the continuous line of thought and doctrine of the Church to bear upon the new and exacerbated issues of the present age), and his powerful defense of tolerance—these are among the most generally notable achievements of his long pontifical reign. In them may be discovered a key to his character and his leadership."

ABUNDANT evidence of the deep, abiding affection and admiration which Catholics of the United States bore for their Holy Father came from all sections of the country as members of the Hierarchy, the clergy and the laity paid loving tribute to the memory of Pius XI. Government officials, representatives of the diplomatic corps, clergy and religious and Catholic laity participated in the Pontifical Mass of Requiem at the Shrine of the Immaculate Conception. Solemn funeral services were celebrated in all the dioceses of the United States and its dependencies. Vatican officials acknowledged expressions of condolence from the heads of more than a score of governments, among them the Emperor of Japan; the Kings of England, Belgium, Italy, Roumania, Greece, Albania; the presidents of the United States, France, Poland, Czecho-Slovakia, Switzerland, Lithuania, Finland, Brazil, Peru, Venezuela, Chile, Bolivia, Uruguay, Guatemala, Ireland; General Francisco Franco, leader of Nationalist Spain; the Grand Duchess of Luxembourg; the Prince of Lichtenstein, the Prince Regent of Sweden, the Regent of Hungary, and the Regent of Yugoslavia. Mr. Joseph Avenol, secretary general of the League of Nations, spoke of the "great loss which the Church and all humanity has sustained."

PILGRIMAGES to the tomb of the Holy Father began almost immediately following his burial in St. Peter's Basilica. Estimates put as high as 500,000 the number of persons who converged on the Vatican to pay their last respects to the Father of Christendom. In France an article in the *Informations Internationales*, a journal devoted to international affairs, emphasized the increasing prestige of the Holy See in the world today, in the face of attacks against religion and the recrudescence of racial persecution, and spoke in glowing

terms of the world-wide leadership and influence of Pope Pius XI.

THE *New York Times* said that "the former librarian of the Vatican was a man of spartan habits, scholarly tastes and profound piety, but as Pope he became before all 'Father of the Faithful,' absorbed in the supreme business of representing God in what he conceived to be a revolution against God." "Nothing else mattered," the *Times* added, "health, comfort, friends, and the wide intellectual interests of his former life. At the end he was heavily conscious of the crisis of Christendom. He spoke of it to all his visitors. The prayer he often repeated, 'Stay with us, Lord, for it is toward evening,' referred not only to his own twilight but to the gathering darkness of the world."

Paul Claudel, former French Ambassador to the United States, in expressing in an interview his profound admiration for Pope Pius XI, recalled memories he had in this connection with regard to his stay in Washington.

"I WAS in America, I recall," the former Ambassador said, "when the Pope was heard for the first time on the radio. The feeble voice of this man who seemed to have returned to life made a profound impression. All Catholicity was able to hear him. The approach of death conferred upon him something of the superman. His voice seemed to be relayed from another world."

"He was very much beloved in America and in Anglo-Saxon countries," he added. "He had encouraged with all his soul the Eucharistic Congresses of Chicago and Dublin as he did, more recently, that of Budapest."

"Some weeks ago he offered to God the sacrifice of his life in behalf of peace. His sacrifice has been accepted. All Christians hope that we shall behold the consequences."

EDITOR'S ACKNOWLEDGMENTS

THE entire N.C.W.C. family will, we know, appreciate and treasure the tributes published in this issue of **CATHOLIC ACTION** to the memory of our late Holy Father, Pope Pius XI, by His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States; Archbishop Mooney of Detroit, episcopal chairman of the N.C.W.C. Administrative Board; Archbishop Mitty of San Francisco, former member, N.C.W.C. Administrative Board; Monsignor Ready, general secretary of the N.C.W.C.; and Msgr. Fulton J. Sheen.

We are especially grateful to Dr. Hugh S. Taylor of the Department of Chemistry, Princeton University, and member of the Pontifical Academy of Sciences; to Mary G. Hawks, former president of the National Council of Catholic Women and member of the Bureau of the International Union of Catholic Women's Leagues; Lulu M. Reynolds, president of the National Council of Catholic Women; and Louis Kenedy, president of the National Council of Catholic Men, for their contributions to this Pope Pius XI Memorial Issue of **CATHOLIC ACTION**; also to the active members of the N.C.W.C. headquarters staff for their valuable cooperation through the special articles which they have contributed.

APOSTOLIC DELEGATE'S TRIBUTE to POPE PIUS XI

FOLLOWING the death of His Holiness, Pope Pius XI, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, in two national radio programs—one arranged by the National Council of Catholic Men as an expression of sympathy on the part of the American Bishops and broadcast over the network of the National Broadcasting Company, and the other broadcast over the Mutual Broadcasting System—paid tribute to the late Pope Pius XI as "a championing giant, dominating from sea to sea and from pole to pole."

In the NBC program, Monsignor Ready, general secretary of the N.C.W.C., had the honor of introducing not only the Apostolic Delegate but the Most Rev. Edward Mooney, Archbishop of Detroit, and chairman of the Administrative Board of the National Catholic Welfare Conference, and the Most Rev. John J. Mitty, Archbishop of San Francisco, and former member of the Board.

Other speakers in the Mutual Broadcasting System's program were the Most Rev. Stephen J. Donahue, Administrator of the Archdiocese of New York; former Governor Alfred E. Smith, of New York; and Joseph Philips, editor of NEWS WEEK, and former newspaper correspondent at the Vatican. The following is a digest of the Delegate's remarks:

"THE world is in mourning for it has heard with anguish that he who intimately belonged to it has passed," Archbishop Cicognani said in the NBC program. "The heart that throbbed paternally for all humanity no longer beats; the voice that resounded throughout the world at every great event in the life of nations is now silent in the solemnity of death. History will record in indelible characters the accomplishments of the Sovereign Pontiff, Pius XI, and it will surround with greatness the varied and innumerable deeds of his Pontificate, one of the most glorious of the Church.

"The press and the radio of America have always spoken with respect and admiration for Pius XI and his works; and in the last few years several volumes in English have been published about his life; and ever he appears and is described as a championing giant, who dominated from sea to sea, and from pole to pole.

"Wherein lies the reason of such greatness? To compare him to a sovereign would be inadequate, and would diminish the proportions of his works. He has had, indeed, the splendor of a throne. Two hundred and sixty first in the series of the Popes. He has been the incumbent of a throne erected almost 2,000 years ago; and for 17 years has he reigned from it, during a Pontificate, longer than which there have been but 16 in the history of the Roman See. It is a throne constituted by Our Lord, and entrusted to Saint Peter and to his successors to rule the souls redeemed by His precious Blood, to guide them to eternal salvation.

"Almost 400,000,000 subjects, Catholics scattered throughout the world, have looked to this sovereign, Pius XI, and have found paternal, courageous and wise guidance in their spiritual life and in the task of sanctification.

"But to conceive the work of a Pope as that of another among earthly sovereigns, would be to interpret wrongly. The Kingdom of Christ is not of this world (1); nor does it seek and engage in earthly conquests, territorial conflicts, armed forces, party strug-

gles, political campaigns, rivalries of social classes and peoples; its gains are not sought in temporalities, but in the elevation of souls by means of the word of God, and the administration of the Sacraments. The promotion of Christian principles, the spreading of the light of truth, the enlightenment of all mankind—this was the life of the great Pontiff, Pius XI. Now he belongs to history, and dispassionately in retrospect may you form a judgment of him. Millions of letters and documents written by him, or at his command, are spread through the world in every center of Catholic life, and in the hands of privileged faithful. The discourses, both official and extemporaneous, which he was accustomed to pronounce in his frequent audiences, have been saved for posterity by the press. Studying them we can see that every word and suggestion, every command and counsel was directed to God. He spoke of God, of virtue, of spiritual life. He was the Vicar of Christ, continuing the work of human redemption.

"P IUS XI derived greatness not only from his sublime office, but from his learning, from his lofty concept of studies and research, from the patronage bestowed upon scientists. He so willed to create a learned senate, the Pontifical Academy of Sciences; he reorganized the courses of study in Catholic Universities and in Ecclesiastical Seminaries. Centers of study are the fountains of truth, the bulwarks of strength and the paths of progress for nations; Study leads to God, the Highest Truth; enlightens the mind and assists in finding and acknowledging Him Who said: 'I am the way, the truth, the life' (1) John XIV:6. Pius XI had cultivated studies for nearly half a century with a perceiving mind and ardent love. Equipped with vast culture in literature, theology, sociology and history, he took every field of learning under his munificent protection.

"It is natural that in spiritual conquests the Father of souls assume the role of leader. Pius XI knew admirably how to fulfill it. His works and scientific

MONSIGNOR READY'S TRIBUTE

INTRODUCING the Apostolic Delegate and other speakers on the program arranged by the National Council of Catholic Men in tribute to the late Pope Pius XI and broadcast over the facilities of the NBC, the Right Reverend Monsignor Michael J. Ready, general secretary of the National Catholic Welfare Conference, noted that the Pope's death occurred within two days of the 17th anniversary of his coronation, when, as a grateful world prepared to pay tribute to him whose sympathy truly encompassed mankind, it suddenly realized that the Almighty had intervened, as it were, to perfect and perpetuate that homage."

"In its reverent acceptance of God's will," Monsignor Ready said, "the world yet feels that in the passing of one who illumined so brilliantly this dark and shadowy path, it has, for a time, been orphaned. In a very particular sense is that true of us in America who not only admired him as a heroic figure but loved him in the bond of faith with an intimate and abiding affection."

"Monuments of affection for Pius XI are marked in every diocese of the United States. In Pius XI were defined the qualities of a real Saint—sanctity, nobility and indomitable courage."

"Amidst the world's strife and bitterness he stood imperturbable and serene, preaching peace and justice and charity. He was the type of a leader we Americans admire and the kind of a saint we love."

institutions will remain through the centuries, proclaiming to minds seeking truth, that science and faith are two rays from the same sun, the Sun of justice, 'a light to the revelation of the Gentiles.' (Luke 2, 32.)

THE characteristic greatness of Pius XI is having promoted peace and justice with fearless soul, on every occasion, with the great and the humble, with subjects and rulers. His greatness is in his arduous struggles in the defense of the rights of God and of man, with the single purpose of establishing justice, peace and charity on solid foundations and unswerving principles. In this task he has not been surpassed by any of the great men of our times.

"Depositary and custodian of the doctrine of Jesus Christ, confident in the promises of the Divine Master Who solemnly declared 'Heaven and earth shall pass away, but my words shall not pass away' (Luke 21, 33) Pius XI with inexhaustible zeal spoke as the Teacher of Nations, and he counselled and warned as the common Father of all mankind. His program was given to him by his very office of Sovereign Pontiff, and it consisted in the glorifying of God through the salvation of men. Yes, Pius XI sought the glory of God, entirely, and exclusively. He saw this glory in our welfare, in that of individuals and nations, and that it might be attained he offered to God his own dear life.

"How often Pius XI, directly or by means of his Apostolic Delegation, has sent personally his directions as Father and Teacher to the Bishops of this nation; how often too was he able to boast of the faithful co-operation of the American people and their Hierarchy, ever ready to accept and to promote his providential measures for social peace and good. If all the world should know the great heart of Pius XI, it would but envy those generous peoples, such as the American, who reserved for him reverence, affection, understanding and cooperation. On his tomb, still admiring the greatness of our Holy Father, let us place the tribute of our lasting veneration and gratitude."

His Excellency said in the second broadcast that "all peoples of the earth are recalling on this day of great

sadness the many benefits which came to them through the deceased Pontiff, Pope Pius XI, during his Pontificate of 17 years. No nation was neglected or forgotten by the Common Father, and every corner of the earth has profited by his life."

He continued:

"The Secretary of State, in sending today to His Eminence, Cardinal Pacelli, the condolences of the President of the United States thus referred to Pius XI: 'His great spiritual qualities and his zeal for peace and tolerance won him a place in the hearts of all races and creeds. Word of his passing has been received with deep sorrow throughout the United States.'

"The love of Pope Pius XI for this nation was measured only by the high regard he had for its attainments and by the good wishes which he entertained for its progress. He followed with a deep personal interest the spiritual development of this land and he desired always to be informed, even minutely, of its educational facilities, its schools and other institutes of learning. The Catholic University, Catholic colleges and similar centers of study were a joy to him, and it was only a few months ago that he addressed a personally signed document to the Bishops of the United States for the institution and development of social studies in the Catholic University of America.

UNDER Pius XI new dioceses were constituted in this country to intensify the spiritual assistance to the people; others were raised to the archiepiscopal dignity. Even more intimately did he enter into the solution of our individual problems with his magisterial teachings on the family, on education, and social problems.

"What is more dear or sacred than the sanctuary of the family? To form a family is the dream of youth; to work with daily labor and assiduous care that it be healthy, happy and honored, a place of virtue and of peace, is the preoccupation of the married. It is also of supreme interest to society, to all nations even, that

such be the family, its first unit and the necessary school for the formation of upright citizens.

"Pope Pius XI for years and years, every week, and often every day, received paternally newly married couples and spoke to them words of comfort. He blessed them with his warnings and his prayers.

IN THE Encyclical on Christian Marriage (December 31, 1930) he collected his teachings, tracing the way of rectitude and of domestic felicity. He indicated means for the fulfillment of mutual duties. He explained the evils and the errors which are a danger to the peace and tranquillity of married life. The document is immortal and it will remain always as a manual for the welfare of families.

"How great was the solicitude of the deceased Pontiff for the youth of the world! He called them the pupil of his eye, the gifts of God, precious plants in the heavenly as well as the earthly fatherland. Great was he in the love he showed in forming young hearts to virtue, in opening their minds to truth, beautifying them with wisdom in preparation for life. To them was addressed the Encyclical on Education (*Divinis Illius Magistris*—December 31, 1929); and for them he published innumerable documents for the study of parents and teachers. Solemn and happy were the continuous receptions that he gave to young men and women from all parts of the world. He was wont to speak of athletics, of mountain climbing, studies, and sciences, directing his every word to virtue and moral training. He encouraged youth associations, giving to them chosen priests as directors. But how often the same eyes that looked for the welfare of the young, were forced to shed bitter tears in seeing juvenile souls snatched away from the beneficial influence of religion. Then he would arise courageously in protest and defense of the treasures of faith and virtue. Frequently he took pleasure in praising the liberty granted the Catholic school by the Constitution of these United States. Amid the pressing cares of his high office, Pius XI never forgot young boys and girls; and in working for their education and sanctification, he attained one of the highest glories of his Pontificate.

"Another phase of the sublime work of Pope Pius XI appears in the immense field of missionary activity, and he has well deserved the title 'Pope of the Missions.' It is impossible to recount the progress that they have marked, the benefits brought to so many poor tribes, and to millions of less privileged human beings in need of assistance and light.

"The providential accomplishments of the August Pontiff were marked with fruitful results for the benefit of workingmen, for the great mass of humanity, for the needy and unfortunate. He urged the clergy and the well intentioned of every class to interest themselves in this cause. He spoke of their salary, teaching that it must be adequate, just, sufficient for the workingman and his family; he defended their rights of association, insurance, protection, opposing every injustice fearlessly. The Pontifical Documents, especially the Encyclical '*Quadragesimo Anno*,' On Reconstructing the Social Order (May 15, 1931), have been made the object of study by rulers and heads of governments, by statesmen and industrialists; in them Pius XI, the Pope of the People, has explained in the clearest fashion the principles of Christian sociology. Despite the confusion that now reigns in this field, important advantages have come to the people from them, and greater benefits still are awaiting us if the principles he enunciated will be applied.

PIUS XI has passed beyond the barriers of this life and our sorrow is intense. Yet a note of consolation has come to us this day in the appreciation that he was truly the Common Father of humanity. Governments, men of state, the press and radio have voiced most eloquently their sympathies upon the death of the head of the Church. Sorrow fills the hearts of the people in the passing of one who had their every interest at heart. In a day that has been busy for me, these countless expressions of common grief have been a solace. I take this occasion, therefore, in the name of the Catholic Church, which I am privileged to represent in the United States, to offer my sentiments of gratitude for the affection, veneration and devotion that have been so universally expressed today in this country."

THE LATE POPE PIUS XI ON THE N.C.W.C.

IN writing the Bishops of the United States in August, 1927, the late Pope Pius XI commended them for establishing the National Catholic Welfare Conference and declared it "not only useful but necessary for them," adding:

"Cease not, therefore, to labor in this spirit of unity for the welfare of our holy religion, in that great Republic where the Church, under God's providence, enjoys such wide freedom and such a high degree of prosperity. We, on Our part, have no doubt that by uniting ever more closely the forces at your command, you will impart to the Christian life in your country a greater and greater vigor in the spirit of justice and charity, to the end that the reign among you of the Lord Jesus, the Prince of true Peace, may be supreme and abound in every blessing: 'The Peace of Christ in the Kingdom of Christ.' . . .

"We bestow well deserved praise, first upon you who are so loyal to this Apostolic See, and then upon all those who in any way cooperate with you in this great work."



TRIBUTES of PRESIDENT and CONGRESS

THE passing of Pope Pius XI evoked profound condolences from President Franklin Delano Roosevelt and tributes from Senate and House of Representatives leaders. Both Houses of the Congress adjourned in tribute to the memory of the late Pontiff following impressive eulogies delivered therein. A number of state legislatures took similar action.

ADJOURNMENT of Congress in memory of Pope Pius XI and the tribute paid to the Supreme Pontiff by members of the Senate and of the House indicated the manner in which the leadership of Pope Pius XI has touched the minds and hearts of the American people.

On motion of Senator Alben W. Barkley, of Kentucky, majority leader, the Senate adjourned from Monday, February 13, to Thursday, February 16. The House of Representatives adjourned for one day upon adoption of a resolution by Representative James A. Shanley, of Connecticut.

A message of "profound condolences" was sent by Secretary of State Cordell Hull to His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, on behalf of President Franklin D. Roosevelt, expressing the sorrow of the American people.

"A shadow sorrow-laden has fallen on the world," said the Rev. ZeBarney T. Phillips, Episcopalian minister and chaplain of the Senate, "and a voice that pleaded for justice, mercy and a common brotherhood is forever hushed. Yet may the afterglow of his radiant life light the way for all the races of mankind, that holiness may return to earth as king and nobleness walk our ways again until we come into our heritage with Thee."

The Rev. James Shera Montgomery, Methodist Episcopal Minister and chaplain of the House, opened the session with a prayer for Pius XI, in whom "mankind finds a common ground in its great loss and sorrow."

THE resolution for adjournment introduced by Senator Robert F. Wagner, of New York, and adopted by the Senate stated "that the Senate commiserates with millions of communicants of the Roman Catholic Church, in this country and abroad, upon the death of a pre-eminent spiritual leader who endeared himself to peoples of all nations and all faiths by his untiring efforts to maintain international peace, freedom of religious worship, and the dignity of the individual,

PRESIDENT'S MESSAGE OF SYMPATHY

ON behalf of President Franklin D. Roosevelt, Secretary of State Cordell Hull sent the following message to His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, expressing his sympathy on the death of Pope Pius XI:

"The President desires me to express to Your Eminence profound condolences on the death of His Holiness, Pope Pius XI. His great spiritual qualities and his zeal for peace and tolerance won him a place in the hearts of all races and creeds. Word of his passing has been received with deep sorrow throughout the United States."

against the onslaught of antagonistic forces in every part of the world."

The House of Representatives expressed "the profoundest sorrow and shock" upon learning of the death of the Holy Father, who "manifested the broadest tolerance for all nations and creeds, and who pleaded for the protection of oppressed minorities."

Telling the Senate that he should like to make "a few observations," Senator Barkley said:

"I AM honored to pay tribute to the Head of the great Catholic Church who, during all of his life, and especially during his tenure as Pope Pius the eleventh, has brought the weight of his great influence to bear upon the rulers of nations, in attempting to bring peace on earth and good will to men. . . . Let us hope and believe that the influence of this devoted man may work in unseen ways to effect peace and understanding among the discordant nations and that his words, spoken in behalf of the rights of depressed and repressed people may penetrate into the hearts of the rulers of nations to such an extent as may bring a compulsion upon them to bring about the establishment, preservation and observance of the privileges to which the lowliest of men are entitled. Let us believe that the example of such a life emphasizes one of the greatest of Christian virtues, namely, that it is more blessed to give than to receive; that nations no less than individuals should do unto others as they would have others do unto them, and that the mission of the Master Himself to give not only life but to give it more abundantly may in our day achieve its fulfillment."

Senator Wagner remarked: "The Pontificate of Pius XI covered the eventful years of post-war disillusionment, world economic crisis, and the ascendancy of absolutist government, Communism and Fascism. . . . To the very end, wrestling with the forces that threaten the foundations of civilizations, he labored to preserve freedom of religious worship, the rights of minorities,

(Turn to page 27)

ARCHBISHOP MOONEY'S IMPRESSIVE TRIBUTE

In a national NBC broadcast arranged by the N.C.C.M., His Excellency, the Most Reverend Edward Mooney, Archbishop of Detroit and chairman of the N.C.W.C. Administrative Board, delivered the following impressive tribute to our late Holy Father, Pope Pius XI:

THE death of Pope Pius XI brings deep and, in a very true sense, personal sorrow to the hundreds of millions who in every race and clime revered him as the shepherd of their souls.

Across the troubled frontiers of Europe, in the ancient cities of Asia and in its jungles, too, through all the length of Africa, storied or primitive, in the great islands that lie beneath the Southern Cross, up and down the expanse of the Americas, North and South—in every land except the few where persecution has destroyed the Catholic Church or intolerance excluded her—these hundreds of millions are stirred by one of the few but deep sentiments that unite them as they bow their heads and sigh: “The Holy Father is dead.” They saw in him through the eyes of faith the Vicar of Christ on earth. For they saw in him the direct though distant successor of Peter to whom Christ said: “Feed my lambs, feed my sheep.” They were edified, too, to see in him one of the outstanding qualities of the Good Shepherd, who, in the words of Christ, “Giveth his life for the sheep.” They recall the touching dedication of his life which the aged Pontiff made two years ago this coming Christmas as an offering to God for the gift of peace to the world; they murmur that the offering has been consummated and they pray that it may be accepted by God in mercy to men.

THEY pray, too, for the soul of the Pope as they pray for the simplest of the flock when God calls to judgment. They pray for him as for a beloved father whose heart was big enough to embrace the varied interests of every part of his worldwide spiritual family; they pray for him as for a man who has gone before the judgment seat of God to render an account of the most responsible stewardship the world knows.

These millions mourn the Pope as a spiritual leader of whom they were proud for the ability with which he met the exacting demands of an almost inconceivably high office, and for the courage with which, in complete disregard of self, he carried out the duties of that office under the handicap of advancing age. They recall with grateful appreciation his clear and timely teaching, his sure and high-minded guidance, his ardent and compelling inspiration to make their faith a stronger force in their everyday lives.

They pause for a moment in the thoughtful silence that death brings to look back over a Pontificate whose significant achievements on a world scale were forecast in the dramatic gesture with which it began. In

his first act as Sovereign Pontiff, Pius XI, brushing aside the precedent that had grown up in troubled years, stepped out on the exterior balcony of St. Peter's to give his blessing “urbi et orbi,” to his own city and to the world. Who will say that since that day his manifold activities have not been a blessing to a distraught world?

Students of our times have laid emphasis on one phase or another of his activity and have variously described him as “the Pope of Peace,” “the Pope of Science,” “the Pope of the Missions,” “the Pope of Catholic Action,” “the Pope of Social Justice,” and more popularly still, “the Pope of the Workingman.”

ALL these titles are truly descriptive and they bring to mind what has been, in fact, major accomplishments in the Pontificate of Pius XI.

But these names do not go below the surface of things; they do not bring out the deep-lying forces in his character which welded into unity the varied activities of the Pope and, to those who knew him personally, almost made them predictable in advance; they do not sufficiently emphasize the scholarliness and the priestliness which were his pre-eminent characteristics, and which, when brought to bear on the problems he had to face, wrote the really remarkable story of his Pontificate.

If scholarliness is the attribute of wide learning which enables a man to go to the root of things, to lop off the accidental and get down to the core of a question, to see a situation in perspective and set forth solutions on broad and ordered lines, then this quality of mind in Pius XI is notably exemplified in the whole series of epoch-making Encyclicals he gave to the world. With scholarly deliberateness, he was slow to speak.

HIS first encyclical was not published until long months after his election when men were beginning to ask if the new Pope had not a message for a war-torn and confused world. That message, when it appeared, proved to be a profound study of world conditions as they affect the individual, the family and society, with a clear indication of their remedy in the Christian way of life. It contained in germ the doctrines successively expounded in the major encyclicals that followed through the years, culminating in his comprehensive program for the reconstruction of the social order and in his masterly expose of the world menace of atheistic communism.

The priestliness of Pius XI, his absorbing interest in the spiritual, his intense quest for souls is strikingly brought out in what men generally considered a diplomatic accomplishment—the Lateran Pact of Conciliation between the Holy See and the Kingdom of Italy, concluded in February, 1929, to heal the breach made in 1870. This quality of soul in Pius XI was evident in what he was intransigent in demanding as well as in what he was generous in conceding. During the long negotiations which led up to the Treaty, Pius XI stood immovable, as his predecessors since 1870 had stood, in demanding for the spiritual power of the Holy See an independence which was not only real but clear to all the world. All else he was willing to yield—extensive territorial dominion to which his title was historically unassailable and a place in the Council of the Nations to which his sovereign status entitled him. For these things, while good and useful in their day, do not touch the essence of the Pope's worldwide priestly functions.

FINALLY, the priestliness of Pius XI was dramatically exemplified in the event which he chose to inaugurate a new era and to mark the end of that voluntary imprisonment in which his three predecessors had lived and died as a protest against the threat of encroachment on their spiritual freedom. For the occasion he chose was a pilgrimage which gathered about him 5,000 students for the priesthood, and when the 200,000 people who crowded the square of St. Peter's on the 25th of July, 1929, were rewarded for their long vigil, they saw borne out from the Vatican not the triumphant figure of a tiara-crowned king, but the kneeling form of the Pontiff priest with uncovered

head bowed in adoration before the Blessed Eucharist which to Christian faith is the Sacrament of Christ's love and also the Sacrament of Christ's priesthood.

THESE are some of the highlights that flash on the minds of millions of Catholics who today mourn the death of Pius XI. Other hundreds of millions outside the Catholic Church will note with regret the passing of a world figure who used the prestige of high office in many a good cause they have at heart. He fostered sound scholarship and promoted the advance of science; he emphasized the spiritual mission of the Church while at the same time insisting on moral values in national as well as individual life; he championed social justice and advocated a wider charity among men; he defended fundamental human rights and withstood the tyranny of the absolute state; he extolled the dignity of the human person and scorned the silly theories of racism; he condemned both the refined and brutal cruelties of our modern age and warned society of its cruelest menace in the rising tide of communism; he pleaded and worked for peace and did much to further harmonious cooperation between organized religion and civil government for the general welfare of society.

HE WAS the first Pope whose voice literally echoed in the homes of men throughout the world. Thus the world knew him as a person and not merely as a power. We are, indeed, too much a part of the scene ourselves to see his work in true perspective. But certain features of it stand out clearly as epoch-making and give reason to predict that in the long and distinguished line of Roman Pontiffs the eleventh Pius will go down in history as Pius the Great.

ARCHBISHOP MITTY'S EULOGY OF POPE PIUS XI

JOINING Their Excellencies, Archbishop Cicognani, Apostolic Delegate to the United States, and Archbishop Mooney of Detroit, in a radio program of tribute to our late Holy Father, Pope Pius XI, arranged by the National Council of Catholic Men and broadcast nationally over the facilities of the NBC, His Excellency, the Most Rev. John Joseph Mitty, Archbishop of San Francisco, delivered the following impressive and touching eulogy:

OUR great Pope is dead. His labors are ended. May he, through God's Mercy, rest in peace. He was great not so much in the distinction of his scholastic endowments as in the majesty of his leadership in the social, moral and religious life of the world throughout the anxious years of his Pontificate.

"To us Catholics, of course, he was the successor of St. Peter as the divinely appointed Head of the Church of Christ, and inherited, in virtue of that office, Christ's promise of His abiding support to the end of time, and the presence in the Church of the Holy Spirit to call

to mind all things He had taught it and to lead it unto all truth.

"The consciousness of this divine inheritance, centered in the Papacy, gives to the Supreme Pontiffs those qualities of the eternal which have been so characteristic of Pius XI. Debtor to all men, he spoke out to the world with calmness, courage and sureness, and with a sympathy and a patience that has contrasted sharply with the furious bluster of propaganda, the hasty devices of novel panaceas, and with the hissing hatred of party strife. These qualities he brought to the settle-

ment of the 'Roman Question,' reducing a most difficult situation, and a long-standing irritation, to peace and order. With these qualities all difficulties between individuals and parties and nations can be settled. It will take time. But if men will love justice and hate iniquity, God, Who alone gives time, will give whatever else is needed—and wanted.

"From his Chair in Rome, Pius XI spoke to God's children. He spoke as their father, as one on whom was laid a tender office: 'Feed My lambs, feed My sheep.'

"He had no weapons, no instruments of conquest; he had only fatherly appeal, divine persuasion—and God's supporting grace.

"THE world listened to him and heard him over the din of conflict and the roar of industry as no Pope of recent times has been heard: and in hearing him, it heard the old, saving truths that were given to make us free. It was not without its significant symbolism. When he spoke for the first time to the whole world from his own broadcasting station, he used this newest marvel of the present day to carry to the ends of the earth, in a great address, wisdom and counsel and

revelation out of the ancient books of Sacred Scripture.

"But, presently, something more immediate and intimate comes to our hearts and minds. Pius XI has been our Holy Father. In days of confusion and danger, and trial, he has been the defender of our Faith; the teacher, who has spoken to us words of direction and warning, of encouragement and consolation; the shepherd who has led us into pastures where our souls can feed in peace and safety. As his children we will thank God with full hearts for having given us so great, so strong, so watchful and so holy a head of the household of our Faith, and we will pray God to be merciful to him in judgment and make him blessed among the Princes of the people.

"O GOD, Who in Thine inscrutable Providence was pleased to number among the Supreme Pontiffs Thy servant Pius, grant, we beseech Thee, that he who on earth was Vicar of Thy only begotten Son may forevermore have place among the holy Bishops who in Heaven reign with Thee: Through the same Our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen."

POPE PIUS XI'S PREPARATION for LEADERSHIP

IN a program broadcast nationally on February 11 by the National Council of Catholic Men in cooperation with the National Broadcasting Company, Rt. Rev. Msgr. Fulton J. Sheen emphasized that the late Sovereign Pontiff was an example to the modern world of "moral and spiritual preparedness" for the tasks of his pontificate. He said "every really great leader has been born of exceeding preparation" and that the late Pope's memory could be best honored by "recalling the background of a life which was so prepared to speak soundly on education, social problems, and world dangers."

It is regretted that lack of space prevents publication in this issue of the full text of Monsignor Sheen's magnificent tribute for which there has been an unprecedented demand. The full text may be had by addressing the National Council of Catholic Men, 1312 Massachusetts Avenue, Washington, D. C. A brief digest of Monsignor Sheen's remarks on the occasion mentioned follows:

By RT. REV. MSGR. FULTON J. SHEEN

"IT IS the mood today to blame institutions for the chaos of the world when it is men who have failed," Monsignor Sheen said in his radio tribute to Pope Pius XI, declaring that "the restoration of the world's peace waits for a leadership which will put the blame where it belongs; namely, not on politics, but on politicians; not on money lending, but on money lenders; not on an ism, but on men." "No one commanding the attention of the world has done this in our day except Pius XI," he added.

The source and inspiration of his leadership, Monsignor Sheen went on, was derived from the designation of St. Peter as the "Rock" upon which Our Lord built His Church. In the election as the Vicar of Christ, Monsignor Sheen asserted, "virtue would be his own; authority would be Divine." "As a man," he said,

"he could fail like a Peter, but as a Rock he would be as impregnable as Divinity. In his person he could be weak; in his office he would be infallible. As Achilles Ratti he would have to be with God; as the Rock, God would be with him."

MONSIGNOR SHEEN said Pius XI, immediately after his visit to the Tomb of St. Peter at the beginning of his pontificate, "did something that had not been done since 1870"—he gave his blessing, a the first public act of his pontificate, outside the wall of St. Peter's Basilica. In this act, Monsignor Sheen declared, "he literally stepped into the world." "He proclaimed, as no one has proclaimed before in our day that from now on the Church would no longer carry on a defensive war, but wage an offensive one," he said.

adding that it foreshadowed, in the Lateran pact, the second distinctive feature of his reign. "In his first blessing," Monsignor Sheen said, "he symbolized that the Church must go into the world; in the signing of the Lateran Concordat he symbolized that when the Church is in the world, it must not rely upon wealth, and, material organizations, committees, finances, but only upon the things of God."

FURTHER, Monsignor Sheen said of the Pope, "until he was 60 years of age, the Providence of God had hidden that man away between an altar and book shelves, where his soul and mind were quickened unto that peace which he has done more to foster than any living mortal."

"The only peace that is worth while is the peace of an ordered conscience; for what is peace but the tranquillity of order?" he went on. "That peace is not born of compromises and expediences, but of resolute attachment to the Prince of Peace who taught us we can be peaceful only when we are just. Our beloved Holy Father, Pius XI, understood that peace because

he dipped his soul in it for six decades before he even began to rule. No one was ever so well prepared for such a post of authority."

MONSIGNOR SHEEN cited the Holy Father's preparation for his later work encouraging education, his historic teachings on social problems, and his pronouncements on current world perils.

"Above and beyond all these preparations for his pronouncements on world affairs was the surpassing preparation for the very end for which he lived; namely, union with God," Monsignor Sheen said. "Dying well is a great masterpiece. No masterpiece was ever completed in a day. For 81 years he had used the chisel of Divine grace and the hammer of his will to bring out the marble of his life the form of Christ Whose Vicar he was. To die in union with God, one must live with and for God. So spiritual had he become through fourscore years of prayer and sacrifice that it required only the gentle touch of a last breath to complete the masterpiece of Christ-likeness and Godliness."

POPE PIUS XI and CATHOLIC ACTION

IN A BRIEF evaluation of our late Holy Father's zeal for Catholic Action, the writer in submitting her article concluded with the paragraph which we present in this introductory statement as a thought to be remembered by all who would, according to their opportunities cooperate in the desire of Pope Pius XI for the participation of the laity in the apostolate of the Hierarchy. The paragraph follows:

"With paternal charity and Christ-like confidence and patience, this great Pontiff invited, exhorted, commanded the laity to participate in the plenitude of Christian life—Catholic Action. Youth and maturity, worker and intellectual, peasant and aristocrat, men and women of every race and nation—each had a place and a part in the apostolate of the laity, if he but accepted its organization, its obligations and its discipline. Tirelessly, he (Pope Pius XI) defined, he instructed, he planned, he appointed. He lived to see 'Official Catholic Action' organized and giving effective service, under the direction of the Bishops in many of the countries of the world. It was his joy to receive these groups, especially those of youth, to approve, to encourage, to urge: 'Onward to more and better things!' in the apostolate of 'Catholic Action.'"

By MARY G. HAWKS

ESENTIALLY a man of action and equally a man of his times, Pope Pius XI, from the very outset of his pontificate, sought in a revitalized, energetic laity the antidote for a degenerated and degenerating society. "Catholic Action" was his incessant word of command issued to the peoples of the world, through their bishops, in encyclicals and letters and, directly, in allocutions delivered to lay groups of "every age, every sex, every class, every nation," received by His Holiness in audience. He constantly referred to Catholic Action as "the very pupil of his eye." And in one of his latest protests against those who professed respect for the integrity of the Church, he denounced the organization of "Catholic Action," he declared such distinction to be impossible for "Catholic Action is the Church."

Pope Pius' historic definition of "Catholic Action"

as "the participation of the laity in the apostolate of the hierarchy," gives the clue to this emphatic declaration. "We publicly proclaimed, in the Encyclical *Ubi arcano*," he stated, "that We desire but one thing: to see the faithful participate, in a certain way, in the hierarchical apostolate of the Church . . . for Catholic Action is just that: At bottom, the apostolate of the faithful who, under the direction of their bishops, lend their assistance to the Church of God." "The proper aim of this action is to form a sort of militia of worthy citizens—men and women and especially young people of both sexes—who will value and desire nothing more than to collaborate, in their own way, in the ministry of the Church and to endeavor courageously, under Her direction and Her magisterial office, to propagate zealously, in private and in public, the reign of Jesus Christ."

THIS apostolate requires, the Pope stated, that the laity shall "be with the Pope and with the Bishops." "To be with the Bishops means to recognize the authority, the dignity, the apostolic succession in each one of them and in each diocese. This means to recognize in them the messengers of Jesus Christ Who said to them: 'Go and teach'; it means to obey them, to recognize not only in theory but even more in practice their authority and mission, to uphold generously their pastoral solicitude for the souls of whom they must render an account to God." Confidence must be unlimited, discipline must be firm. "If this discipline is difficult, if at times it exact even the sacrifice of an idea which may seem indisputable (for really only the word of God is indisputable) it remains a duty, a duty of feeling, of thought, of mind, of heart, of action. It is a duty imposed by the desire to cooperate in the apostolate of the Church."

THIS lay apostolate is apostolic in origin, the Pontiff said, citing the roster of those who "labored" with St. Paul "in the gospel." "In our times," he wrote, "when the integrity of faith and morals is gravely menaced and when priests, because of their scarcity, are powerless to meet the needs of souls, it is the more urgent to have recourse to Catholic Action, thanks to which the laity comes to the assistance of the clergy by supplying numerous collaborators to the apostolate. The thought of thus sustaining the Catholic cause was both recommended and employed by Our predecessors. . . . It is absolutely necessary in our day that all should be apostles; it is absolutely necessary that the people of our day should not lead an idle life, that they be ready to obey the will of the Church and offer to her their services, in such a way, by their prayers, their sacrifices and their active collaboration, as to contribute powerfully to the spread of the Catholic faith and the reform of Christian morals."

The trained and orderly mind of Pius XI planned to

meet the fully organized forces of evil with a definitely organized lay militia, mobilized under the leadership of the bishops in every diocese. "Catholic Action must move forward, a phalanx of apostles in serried ranks to conquer souls for the sweet empire of Jesus Christ. It must be distinguished by unity and harmony of command and by perfect discipline of all. For the existence, under the same authority, of citizens, associations Catholics having programs differing or opposed to each other, destroys strength, dissipates concord, troubles and prevents success, conditions which must be avoided at all costs."

THIS coordination of forces must not, however, destroy individual and group initiative, nor identity. The purpose being "to unite, not to unify, to coordinate without absorbing, to group without mingling . . . but we can do nothing without union. . . . This is not the word of a man, even the Pope. . . . It is the prayer of Jesus Christ to His Father for His collaborators: 'that they may be one!'"

This union in a conscious, orderly, disciplined lay apostolate urged by Pope Pius XI is rooted deep in unity of faith. "Catholic Action is the necessary and natural manifestation of Christian life. Truly there can be no action that does not suppose life, and life can only be manifested by action. . . . It is action and as such it includes every effort of life: it is to live and to do." Personal Christian perfection is essential for Catholic Action, for "Catholic Action means action in the perfection, the plenitude of Christianity according to the will of Jesus Christ, translated into the legislation of the Church. This is the work to which you promise your collaboration. To make Jesus Christ in all things the end of every action, of every manifestation of life, of thought, of desire. You now see as We see and you rejoice as We rejoice. Have no fear: the Redeemer is with us. . . . We are but the instruments in His hands."

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1939

- 4-6—REGIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, San Francisco, Calif.
- 19-21—CATHOLIC CONFERENCE ON FAMILY LIFE, Washington, D. C.
- 25—CENTRAL STUDENT PEACE FEDERATION, Kansas City, Kans.
- 28-29—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS (regional meeting), Philadelphia.

April, 1939

- 1—MIDDLE ATLANTIC STUDENT PEACE FEDERATION, New Rochelle, N. Y.
- 10-11—CATHOLIC ASSOCIATION OF INTERNATIONAL PEACE—Annual conference, Washington, D. C.
- 11-14—CATHOLIC LIBRARY ASSOCIATION—Annual national conference, Washington, D. C.
- 12—STUDENT PEACE FEDERATIONS—Annual conference, Washington, D. C.

- 12-13—REGIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, St. Paul, Minn.
- 12-14—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—National convention, Washington, D. C.
- 21-23—REGIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, Notre Dame, Ind.
- 25-26—GOLDEN JUBILEE CELEBRATION OF THE DIOCESE OF BELLEVILLE AND SILVER EPISCOPAL JUBILEE OF THE MOST REV. HENRY ALTHOFF, BISHOP OF BELLEVILLE, Belleville, Ill.
- 27-29—CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE FOR THE DIOCESE OF LA CROSSE, La Crosse, Wis.
- 27-29—CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE FOR THE ARCHDIOCESE OF NEW ORLEANS, New Orleans, La.



POPE PIUS XI and the NATIONS

IN CONDEMNING in 1933, in his Encyclical "Dilectissimi Nobis," the religious denominations and congregations law enacted by the Constituent Cortes, as a serious offense against religion and the Church, Pope Pius XI stated: "Let no man suspect, however, that in saying this we are in any way influenced by any feeling of aversion towards the new form of government or towards any other innovation of a purely political character recently introduced in Spain. Everyone knows that the Catholic Church never prefers one form of government over another. All the Catholic Church demands is that, whatever the form of government, the rights of God and of Conscience be respected. That done, she has no difficulty in getting along with civil institutions, whether they be monarchical or republican, aristocratic or democratic."

By WILLIAM F. MONTAVON, K.S.G.

ON FEBRUARY 6, 1922, Pius XI, newly elected supreme head of the Church, stood on the balcony of St. Peter's, gave his blessing *Urbi et Orbi* and prayed God for courage and light and strength for himself to teach and for the bewildered nations standing before him the grace to accept God's truth and charity, the one beacon that could point the way out of the universal morass of hate that threatened to engulf civilization. No Pope before Pius XI had faced a world more in need of that guidance.

Superbly equipped by training, by learning, by personal endowments, in a spirit of faith and zeal, Pius XI faced the mission to which he had been called. Months were devoted to study, every phase of the world problem and of particular national problems was subjected to searching analysis. Finally a few days before Christmas, 1922, Pius laid before an expectant world his conception of the problem and announced the basic principles by which he would be guided in seeking its solution.

"THE inspired words of the Prophets seem to have been written expressly for our own times," writes Pius XI in his first great Encyclical letter, *Ubi Arcano Dei*. "We looked for peace and no good came; for a time of healing and behold fear" (Jer. VIII, 15). "We looked for the light, and behold darkness" (Isaias LIX, 9, 11). "The belligerents of yesterday have laid down their arms but on the heels of this act we encounter new horrors and new threats of war." "The old rivalries of nations have not ceased." Public life is "enveloped with the dense fog of mutual hatreds and grievances." "All nations suffer from the sad effects of the War." "More serious and more lamentable" even than threats of external aggression "is the mutual discord which menaces the welfare of nations." "Nations today live in a state of armed peace which is scarcely better than war itself, a condition which tends to exhaust national finances, to waste the flowers of youth, to befoul and poison the very fountain sources of life, physical, intellectual, religious and moral." In striking paragraphs thus summarized Pius XI in 1922 described the impending revolution.

The reason for these conditions is not far to seek. "Men today do not act as Christians, as brothers, but as strangers, and even enemies. The sense of man's personal dignity and of the value of human life has been lost." "Many are intent on exploiting their neighbors." "Greed becomes the root of every evil, of every discord, and in particular of a lowering of the moral sense." "Justice exalteth a nation; but sin maketh nations miserable." Alas, "they that have forsaken the Lord, shall be consumed" (Isaias 1, 28). "He that gathereth not with me, scattereth" (Luke XI, 23). "What wonder then that, with the widespread refusal to accept the principles of true Christian wisdom, the seeds of discord sown everywhere should find a kindly soil."

THE remedy.—"Most important of all for mankind is spiritual peace. Not merely a peace consisting in acts of external courtesy, but a peace that penetrates the soul, uniting, healing, reopening hearts to good will born of brotherly love." "The peace of Christ is the only true peace. It does not require that we give up all worldly possessions." "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you" (Matt. VI, 33; Luke XII, 31).

"The Church is able to set both public and private life on the road to righteousness by demanding that everything and all men become obedient to God."

TRUE peace, the peace of Christ, is not possible unless we are willing and ready to accept the fundamental principles of Christianity, unless we are willing to observe the teachings and obey the law of Christ, in both public and private life."

Conscious of the responsibility of leadership, Pius reflected on the advisability of reassembling the Vatican Council which was called by Pius XI and which had not completed all its work, but in that submission to God's will which characterized his every act, he decided to "wait and pray for an unmistakable sign from the God of mercy and of love of His holy will in this regard."

Having exposed to the world the root causes of social

unrest and international strife, Pius XI devoted his life in expounding the teachings of Christ in their practical application to our troubled world.

Even in this first great encyclical Pius envisaged the accord which seven years later he would conclude with the Government of Italy reestablishing good will between the Italian Nation and the Church. "How greatly it grieves me," he wrote in 1922, "to note that from this galaxy of friendly powers which surround Us, one is missing, Italy, Our own dear native land."

Firm in his resolution to safeguard the safety and liberty of the Church, Pope Pius authorized his agents to negotiate with the agents of the Italian Government. He scrutinized every step and finally welcomed the day, June 7, 1929, when the exchange of ratifications took place.

Pius XI retrieved the liberty and dignity that properly belong to the head of the Church. To this end Pius, always unyielding in essential things, gave sympathetic consideration to the national interests of Italy; made concessions where concessions could be made; and, placing his trust in the integrity of men and in the protection of God's providence, he was satisfied with land reduced in area to only a symbol of sovereignty. He was unswerving in defense of liberty in education.

THE importance of education as an instrument for preparing men and nations for true peace Pius six months later made clear in one of his outstanding encyclicals discussing Christian education. "In the City of God, the Holy Roman Catholic Church, a good citizen and an upright man are absolutely one and the same thing." This encyclical holds high rank among documents written in defense of sound liberty of education.

Two years later in May 1931 the planners of atheistic revolution burst forth in a country traditionally Catholic, Spain.

"Precisely because the glory of Spain is intimately associated with the Catholic religion, We feel doubly aggrieved at the sight of the deplorable, insidious attempts that for some time now are being made to tear up by the roots, along with the traditional faith of this people, so dear to Us, the most noble evidences of their greatness as a nation." Thus wrote Pius XI in the Encyclical, *Dilectissimi Nobis*, on June 3, 1933. Continuing, he defined the Catholic attitude toward national sovereignty in the following admirable paragraphs:

"On occasion, we have not hesitated to raise our voice publicly." "That law (the religious denominations and congregations law recently enacted by the Constituent Cortes) is a new and even more serious offense than others that have been enacted against religion and the Church; it is an offense against even

the much vaunted civil liberties for which the new regime in Spain claims to stand.

"LET no man suspect, however, that in saying this we are in any way influenced by any feeling of aversion towards the new form of government or towards any other innovation of a purely political character recently introduced in Spain. Everyone knows that the Catholic Church never prefers one form of government over another. All the Catholic Church demands is that, whatever the form of government, the rights of God and of conscience be respected. That done, she has no difficulty in getting along with civil institutions, whether they be monarchical or republican, aristocratic or democratic."

Indeed this flexibility of the Catholic attitude, the willingness of the Holy See to adapt the policy of the Church to existing political institutions is abundantly evidenced in the numerous concordats and agreements concluded during the pontificate of Pius XI. Countries with which the Holy See has negotiated concordats since the election of Pius XI include: Lettonia, 1922; Bavaria, 1924; Poland, 1925; Lithuania, Roumania, 1927; Italy, Prussia, 1929; Baden, 1932; Germany, 1933; Austria, 1933. In addition conventions and agreements have been concluded with France, 1926; Czechoslovakia, 1927; Lusitania, 1928-29.

The Government of the Spanish Republic knew the willingness of the Church, represented by the Holy See and by the Bishops in Spain, to use all their influence to maintain social order and tranquillity. In this attitude the Church was supported by the vast majority of the Spanish people. To this alone can be attributed what little success the first government of the republic had in maintaining a semblance of peace while the turbulence of factions and the passions of revolutionists did all they could to drive the Spanish nation over the abyss into anarchy. The attack on religion had no justification. "We can only conclude," says the Pope, "the struggle against the Church in Spain is not due to a misunderstanding of the Catholic faith nearly so much as to a hatred against God and His Christ promoted by groups subversive to all religion and to all social order, just as we have seen, alas, in Mexico and Russia."

"IT IS our desire here to record once more," continued the Pope, "the hope that our beloved sons in Spain, recognizing as such the injustice and unwisdom of the measures that have been enacted, continue to use every legitimate means available to them, that is compatible with the law and with morality, to induce the legislators who enacted these measures to amend those sections which run contrary to the rights of citizens and are hostile to the Church, enacting in their stead laws that are reconcilable with conscience."

But, concluded the man of Peace, "Faced by a menace of such enormous damage, We again recommend to all Catholic Spain that lamentations and recriminations be put aside, and, subordinating every other ideal to the common welfare of Country and Religion, all unite with discipline for the defense of the Faith and to remove the dangers that threaten Spain with civil war."

WHEN finally, in spite of all, the civil war came in 1936, Pope Pius welcomed to Castel Gandolfo a large number of priests and religious who had escaped from massacre in Spain:

"You have been covered with reproaches in the name of Jesus and because you are Christians. What would He say to you? What can we say to praise you, venerated Bishops and priests, persecuted and wronged in your character as ministers of Christ?" "What a splendid reparation is this, beloved sons, which you have offered and continue to offer to that Divine Majesty which in so many parts of the world and, even in Spain, is unrecognized, denied, blasphemed and in a thousand ways brutally offended." "It can only be said that a satanic preparation has rekindled, even more fiercely in neighboring Spain, the flames of hatred and savage persecution which has been reserved confessedly for the Catholic Church and the Catholic Religion as the one real obstacle in the way of those forces that have already given a sample and a measure of themselves in subversive attacks on every kind of order from Russia to China, from Mexico to South America."

Realizing the danger that the conflagration starting in Spain would spread to other Spanish peoples and nations, early in 1931, Pope Pius writes his Apostolic Letter to the Archbishops and Bishops of the Argentine Republic asking them to assume leadership in organizing Catholic Action, the purpose of which is to maintain "the peace of Christ in the Kingdom of Christ."

THE Pope charges the Bishops of the Argentine: "Above all have a care that Catholic Action never become entangled in politics. By its very nature Catholic Action must hold itself aloof from all the dissensions from which political parties grow. But banish the thought that this rule closes the door to Catholics, denying them the right that is theirs to have a part in political affairs, all the more is this true because by the law of social charity Catholics have the obligation to do all they can to see that the national life is governed by Christian principles."

Likewise in 1932 the Pope addresses an Encyclical to the Archbishops and Bishops of Mexico:

"From the first day of Our pontificate," he told them, "we endeavored to ward off the enforcement

of those constitutional provisions which the Holy See had been obliged to condemn as derogatory of the most elementary and inalienable rights of the Church and of the people. Although we sent our representative to Mexico, unlike other governments, that of Mexico defeated every effort made to arrive at an understanding." He appealed to Mexican Catholics to be patient, to stand fast in the practices of their religion and especially to organize Catholic Action wherever that may be possible.

Having before him the example of Spain, thousands of men and women and children butchered by the mad outburst of atheistic communism, the whole nation forced into a cruel and prolonged internecine war, Pope Pius appealed to civilized nations everywhere in his Encyclicals on the Church in Germany and on Atheistic Communism.

In the summer of 1933 the Holy See had accepted the offer made by the Government of the Reich and undertook the negotiation of a concordat. It did this in spite of misgivings, hoping thus to spare Catholics in Germany the anxiety and suffering that seemed otherwise inevitable. Indeed the hand of peace of Mother Church has been refused to no one who does not himself reject it.

ALAS, the seed of peace planted in 1933 soon withered in the heated atmosphere of national socialism. "He who takes the race or the people," denounced the Pope, "or the State, or the form of Government, . . . out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious values and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God."

"He who knows the innermost secrets of Our heart is Our witness, that we have no more heartfelt wish than the restoration of a true peace between Church and State in Germany. But, if, through no fault of ours, there shall not be peace, the Church of God will defend her rights and liberties in the Name of the Almighty, Whose arm even today is not shortened."

The Pope had referred frequently to the Communist revolution and had denounced the materialism and the atheism of Communism.

"This modern revolution," writes the Pope, "it may be said, has actually broken out or threatens to break out everywhere. In amplitude and violence it exceeds anything yet experienced." "In the face of such a menace the Catholic Church could not and does not remain silent."

"The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and brotherhood in labor impregnates all its doctrine and activity with a deceptive mysticism, which

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POPE PIUS XI and SCIENCE

TO the Pontifical Academicians, at the opening ceremonies of the year 1938, Pope Pius XI addressed the words of the Evangelist "Let your light shine before men." "The light of learning," Pope Pius XI said, "has been kindled by the hand of God and He has granted, not to all, but to men of science insight of intellect. They receive the privilege of so conspicuous a light: they ought on that account to use it for the good of the world."

By HUGH STOTT TAYLOR

THE world of scholarship mourns, in the passing of His Holiness, Pope Pius XI, the loss of one of the Church's most eminent scholars and a patron rich in his munificence to art, to letters, and to science. His election to the administrative labors of the Church and his subsequent rapid elevation to the Chair of Peter brought to a close a career in which the enthusiasm of the scholar and the dedication of the priest had been fused in one harmonious whole, his knowledge the admiration of his fellow-scholars, his paternal care and zeal the treasured possession of the sisters in the Convent of Our Lady of the Cenacle of which, in Milan, he was the beloved chaplain. Scanning, from the See of Rome, the wider horizons of the Universal Church, he has known how to translate his passionate devotion to scholarship to the reorganization of the intellectual life of the Church, to the revivification of its age-old culture. *Deus Scientiarum Dominus*, to use his own phrase, was his Lord and Master.

The world of his pontificate has been a tragic world, constantly demanding of him restatement and reformulation of the ancient Truth, the better to meet the inroads of modern paganism. Something of his plans was revealed some years ago in the canonization of the Dominican monk, scientist and scholar of the Middle Ages, the teacher of Aquinas, Albertus Magnus, whom in 1931 he proclaimed Doctor of the Church. Albertus had learned how to combine in a life, rich in that era of mediaeval intellectual wealth, the devotion of the priest, the profession of philosophy and a single acuteness of experimental scientific observation. The spiritual life of the Church today was to be fortified with all the ancient sources of grace, but, no longer passive in a hostile environment, it should re-acquire a positive activity, utilizing all the resources of modern life in the effort.

THE friendship of His Holiness for Signor Marconi offered the possibility dramatically to indicate that desire of his to keep the Church abreast of the modern progress, for the greater influence of the Father on his children and on those outside the fold. From the radio station in Vatican City over the whole world, the voice of the Pope went forth in 1933 at the inaugural ceremonies, and on numerous occasions since that date, to command the reverent respect of all men. In

moments of crisis, not least in September of last year, that voice, coming to the ends of the earth from Rome, has been raised in counsel and in prayer.

The temper of modern science has undergone a profound change. The cold, hard, mechanistic, confident science of the nineteenth century has given place to a more questioning attitude. While the modern achievements of applied science still provide a brave facade, physical science has acquired a new humility. It seeks, behind the measurements which multiply, the elusive reality. In some sense, science may be said to be surrendering to the mystics. Pope Pius was not slow to seize this opportunity. To a Franciscan Friar, a psychologist of international fame, he therefore entrusted the reorganization of the ancient Academy dei Lincei founded in the 17th century, reorganized by Pius IX in 1847 as the Pontificia Accademia dei Nuovi Lincei. Three years ago these ancient foundations were reconstituted under the title of the Pontifical Academy of Sciences. The seat of the academy was transferred to Vatican City and housed magnificently in a villa erected by Pius IV in the gardens of the Vatican. To membership in the Academy invitations were extended to 70 scientists throughout the world, representative of every branch of science and numbering among its members many of the most distinguished men of science. Denied by illness from participating in the inaugural ceremonies, His Holiness took part on two succeeding occasions in the initial sessions of a new academic year. He has richly endowed this work for the promotion of science, the fostering of its influence and the reward of meritorious contributions to scientific knowledge.

RELEASED by the Lateran Treaty from the confines of the Vatican, Pope Pius reconditioned the Papal villa of Castelgandolfo in the hills above Rome. The world knows of this as a summer residence, of its administrative offices, its pilgrims, its Swiss Guards. Few know that this outwardly modest villa houses scientific laboratories and equipment of the finest that science can provide. An observatory contains two of the most modern telescopes procurable. In the physics laboratory there are spectroscopes of the utmost precision and in the chemical laboratory the necessities of that science available in abundance (*Turn to page 21*)

POPE PIUS XI and the SOCIAL ORDER

POPE PIUS XI's insistence in his "Forty Years After" Encyclical upon the unalterable code of Christian morals, applying to public no less than private life, and upon the authority of the Church to act in social and economic spheres was explained by him in his Encyclical in question as follows:

"The deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues."

Hence it is that we find Pius XI, with Leo XIII, insisting on the workers' rights to form trade unions, to a living wage, security of employment and insurance against sickness, accident and old age. In contemplating these needed reforms Pope Pius XI stated: "With the assistance of Divine Grace, the destiny of the human family lies in Our hands." It was Pope Pius XI's wise guidance not only of the Catholic faithful but his claim to the guidance of all mankind that brought a world-wide response to his proposals for a reconstructing of a new social order.

By RT. REV. MSGR. JOHN A. RYAN, D.D.

COMPARATIVELY few of the thousands of notices, descriptions and eulogies of the late sovereign Pontiff which have appeared in our American journals included any account of his pronouncements on industrial questions and institutions. Yet, his activities on behalf of economic reforms and social justice stand in the very front rank of his great and manifold achievements, and their effects will certainly be quite as general, as beneficent, and as enduring as those resulting from any of the other works with which his name is peculiarly associated.

His greatest pronouncement in this field was, of course, his Encyclical on *Reconstructing the Social Order*. The most important part of the Encyclical was the section which appears under the same title as the Encyclical itself and which deals with the new social order which Pope Pius recommended and enjoined.

"When we speak of the reform of the social order," said the Pope, "it is principally the State that we have in mind." Because present society is dominated by extreme individualism the State must play the principal part in creating a new social order.

The guilds and the other subordinate societies and institutions which once formed an integral part of the political and social order have long since disappeared. Society has lost its organic form. It now comprises only the individual on the one side and the state on the other. This intolerable condition can be ended only through the substitution of a new social order, a new kind of state.

WHAT is to be the nature of this new social order? "The proper ordering of economic affairs cannot be left to free competition alone," says the Holy Father. Nor can the new order be based upon a dominating and domineering capitalism, operated by mighty industrial combinations. However pleasing this arrangement might be to some of our captains of industry, the Holy Father calls it a headstrong and vehement

power. He says that it must be strictly curbed and ruled with prudence. Finally, the new social order cannot be socialism, since socialism conceives human society in a way utterly alien to Christian truth and sacrifices liberty and other goods to the exigencies of efficient production.

Although Pius XI places chief emphasis upon the State in his plan for reconstructing the social order, he no less emphatically declares that the State should not usurp industrial functions which can adequately be performed by individuals, nor engage in activities which can be efficiently carried on by smaller societies. He demands a graded hierarchial order, that is, a series of subsidiary industrial groups or associations forming an organic part of the political and social order and exercising within their own limited field real public authority, but with the State "directing, watching, stimulating, and restraining, as circumstances suggest or necessity demands." For example, the different groups of employes might cooperate with the owners and managers to operate the railroads under the positive recognition, protection and supervision of the State.

THE Holy Father sets forth the new social order, not merely as superior to the present conditions of semi-anarchy, but as particularly calculated to eliminate conflicts between the two great industrial classes. Society, he points out, remains in a strained and unstable state because it is founded upon "classes with contradictory interests" opposed to each other and consequently prone to enmity and strife.

In the labor market, he continues, demand and supply divides men into two classes, "as into two camps," and the market itself is transformed "into an arena where the two armies are engaged in combat." This conflict, he declares, is leading society to ruin, against which "a remedy must evidently be applied as speedily as possible." Hence the primary duty of the State and of all good citizens is "to abolish con-

flict between classes with divergent interests and thus foster and promote harmony between the different ranks of society."

TO SOME it might seem that this is merely a pleasant-sounding formula, expressing a beautiful ideal, but impossible of realization. But the Holy Father sets forth the effective means. The State, he declares, must reestablish vocational or occupational groups. The use of the word "reestablish" shows that he is thinking of the ancient guilds whose efficacy he praises in more than one passage of the Encyclical. He recommends occupational groups which will bind men together not "according to the position that they occupy in the labor market, but according to the diverse functions which they perform in society."

This is the new social order which the Pope would substitute for the present disorderly system with its class conflicts and its compromises between rampant individualism and arbitrary domination. Our existing economic arrangements are a mixture of industrial anarchy and industrial despotism. The Pope would substitute order and organization. Between the State and the helpless individual he would institute a self-governing economic body or group clothed with the

power to manage industry rationally and sharing some of the politico-economic functions which are now ineffectively performed by the State. These groups would exercise both political and economic power. In fact, the system would mean a new kind of State. The new polity might be called a functional State, a guild State, or in some sense, a pluralistic State.

THE Pope constantly refers to this new organization as a social order. He uses the term order deliberately. He points out that the root meaning of all order is unity in diversity. In his proposed social order this unity is exemplified on the one hand by the combined efforts of the employers and employees of each occupational group to produce goods or services, and on the other hand by the common good of society. Nevertheless, the Pope insists that the members of each constituent craft or trade or occupation should be left free to maintain unions or associations for the protection of their special interests. He recalls with approval the fundamental principle laid down by Leo XIII that men have a natural right to enter private associations and to organize and conduct them in the way that will be most conducive to the attainment of the particular ends which are sought.

POPE PIUS XI and the PRESS

IN his encyclical issued on the third centenary of the death of Saint Francis de Sales, Pope Pius XI said: "Since St. Francis, up to this time, has not been named the Patron of Writers in any solemn and public document of this Apostolic See, we take this happy occasion, after mature deliberation and in full knowledge, by Our Apostolic authority, to hereby publish, confirm, and declare by this encyclical, everything to the contrary notwithstanding, St. Francis de Sales, Bishop of Geneva and Doctor of the Church, to be the Heavenly Patron of all Writers."

"It is Our wish that the greatest fruits should be gained from this solemn Centenary by those Catholics who as journalists and writers expound, spread, and defend the doctrines of the Church. It is necessary that they, in their writings, imitate and exhibit at all times that strength joined always to moderation and charity, which was the special characteristic of St. Francis."

By FRANK A. HALL

"YOU are my voice."

Thus spoke Pius XI of the Catholic Press.

There could scarcely be a stronger, more categoric endorsement. With that statement, the Great Pontiff of our day not only attested himself the firm supporter and friend of the Catholic Press; he actually identified himself with it.

Less than three years ago, I personally witnessed convincing proof that Pope Pius XI was the modern-day apostle of the Catholic Press, that he could well be named "Pope of the Press," as he has been called "Pope of Catholic Action" and "Pope of the Missions" and other equally deserved titles.

At the instance of His Holiness there had been erected, in Vatican City itself, the greatest world expo-

sition of the Catholic Press in history. He had personally directed that it be given every encouragement and be housed in a special new structure near St. Peter's. He himself presided at its inauguration.

IN SEPTEMBER, 1936, likewise at his instance, there assembled at Vatican City a World Congress of the Catholic Press which, for representative character and for the calibre of leaders attending, was without precedent. To the sessions of that Congress, at His Holiness' desire, came Cardinal after Cardinal to bestow upon it the encouragement of the Princes of the Church. Climaxing those remarkable days was the unforgettable occasion when the Holy Father himself

greeted the delegates at his summer home at Castelgandolfo.

I recall vividly the circumstances and the scene—impressive proof of the sacrifice to which the Great Pontiff was willing to go to emphasize his powerful predilection for the Catholic Press. The leaders from many lands assembled in the audience chamber. We all knew—and were apprehensive of—the wasting attacks His Holiness had suffered upon his health.

WITH the suddenness that comes with such occasions, Pius XI and his entourage appeared. He advanced to the few steps leading to the temporary throne, his stride vigorous. Quickly, he mounted those few steps. He seated himself. And then there was borne in upon all present, I think with something of a shock, the splendid gallantry and courage that had been required for that seemingly small effort. It was plain to all that His Holiness, as he sat with his eyes cast down, or scanning the expectant audience, for almost a full minute, was actually fighting for breath. Those few upward steps had meant all but complete exhaustion. Later, as the almost musing voice began in the hushed chamber, there was new proof. The voice was low, and came with obvious difficulty.

Nevertheless Pius XI, once that great will had reclaimed control of his body, spoke to the assemblage of Catholic Press leaders not merely the few words of blessing and encouragement for which they had come. He addressed us for a full half hour. His voice strengthening as he warmed to a subject near his heart, he showed an astonishingly intimate knowledge of the Catholic Press, a canny recognition of its importance in a modern world. He assigned to it a 'place of primary merit' in the Church.

Men even as courageous as Pope Pius XI do not make such tremendous sacrifices of the strength God has left to them in behalf of causes which they hold to be of less than the greatest importance. Only a com-

PELLING interest, a wish to give the fullest measure of encouragement, could account for such an effort. I think the Catholic Press of the whole world may feel that on that occasion, regardless of the words His Holiness spoke, it received one of the most splendid tributes in its history.

NOR did Pius XI fail to give encouragement specifically to the American Catholic Press during his entire Pontificate. Not a single year passed in which he did not send his blessing to the Catholic Press of the United States. Annually, when the Catholic Press Association of the United States met in convention, a high point was the message from the Holy Father, blessing it and wishing its work ever greater spread and effectiveness.

Moreover His Holiness, in 1937, in a message for the Hierarchy of the United States sent to the National Catholic Welfare Conference, particularly commended the N. C. W. C. Press Department, and encouraged it to ever widening usefulness in its service to the Catholic Press.

THIS great Pope indeed lost no opportunity to give vigorous encouragement to our press, saying on one occasion: "There is no instrument which can do more good for the Church than the Catholic Press, particularly in these days. . . ."

At another time he said: "Anything you do for the Catholic Press I will consider done for me personally. . . ."

No one need be told what a giant figure Pius XI became in the press—his stature was such that in the news he towered far above any other personality of his time. He knew, and utilized vigorously and wisely, the power of the press generally. The Church's own press today mourns his passing as the loss of its greatest champion in our day.

POPE PIUS XI AND SCIENCE

(Continued from page 18)

for the work in hand. His Holiness, on one occasion, told a group of visiting scientists the origins of this effort. In former years, on the Alpine mountain tops he had frequent opportunity to survey, in the starry heavens, the wonders of the Universe in all its immensity. Deprived, by the care of his Office, of such a contact with the works of the Creator, he had resolved to install, in his villa of Castelgandolfo, equipment which would permit his scientists to penetrate into those tiny universes of which modern science had shown that each atom was composed. The laboratories and a scientific library are devoted to the prosecution of these

ends. There, in the Alban Hills overlooking the Eternal City, the great dome of St. Peter's dominating the horizon of the city, Faith and Science are one, in the unity of Truth. Passionately, on several occasions, Pius XI has attested to that truth. Pius XI has passed to his reward. Science will pay to her illustrious benefactor and friend the homage of a continued devotion, "not to be interrupted nor called off her task, dreaming, amid the wonders of her sightly works, thru' her infinitesimals to arrive at last at the unsearchable immensities of Goddes' realm."

POPE PIUS XI and EDUCATION

"SINCE education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime and for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end . . . there can be no ideally perfect education which is not Christian education."—Pope Pius XI in His Encyclical "On the Christian Education of Youth."

By REV. GEORGE JOHNSON, Ph.D.

EVERY issue that faces us in modern civilization has its educational aspects. Sooner or later our groping toward a solution of our problems brings us to a realization of our need for schools and adequate means for education. Primitive societies may depend on informal education as a means of preparing the young for the responsibilities of adult living. The more complex a civilization becomes, the more vital the necessity of conscious organized direction of its educational forces.

The last 200 years have seen the emergence of educational systems under government control. Modern states are devoting a very substantial share of their budgets to the maintenance of schools. They are becoming increasingly aware that their survival depends fully as much on the dissemination of information and the building of citizen morale as upon armies and navies. They are utilizing their schools, their universities, to say nothing of such instrumentalities as the radio and the printed page, to develop their national ideals and to strengthen the solidarity of their people.

Like anything else in this world, education can be used or misused. Rightly used, it is the most effective means for freeing the spirit of man from the tyranny of ignorance and evil and bringing it under the noble and salutary yoke of truth and justice. When it is misused, it stunts and dwarfs the mind, cripples the powers of body and soul, and leads to misery and degradation. As a consequence, nothing is more important for human happiness than that education be properly understood, wisely directed, and kept free in the service of higher things.

IT WAS in the year 1929 that Pius XI gave the world an Encyclical Letter on the Christian Education of Youth. In it he set forth with marvelous lucidity the principles which education in this modern world forgets at its peril. The fact that after a first casual reading many educators, publicists and statesmen here in the United States were filled with misgivings, if not actually shocked, shows how badly the Encyclical was needed. For if the sayings in it seemed hard sayings for some, then surely it was highest time that they be faced with the truth concerning the means and ends of education and its relation to the family, the Church, and the State. With trends all round about us toward collectivism, centralization of government control, and

totalitarianism, it was most timely that we should be reminded that education is not a primary function of the State; that, as a matter of fact, the role of the State is subsidiary and supplementary. By nature, the right to educate is vested first of all in the family, which "holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth." Because it is the obligation of Christian parents to be even more zealous for the supernatural welfare of their children than for their natural well-being, they turn to the Church for direction and guidance in the education of their children. For the Church, because of her eternal mission and because she alone has the words of eternal life, can provide the young with those means for intellectual and moral development that alone enable them to achieve the purpose of their creation. Hence, education belongs preeminently to the Church by reason of a title conferred upon her exclusively by God Himself, "absolutely superior to any other title in the natural order."

THE State has the obligation of promoting education, both public and private. It is the duty of government to protect the rights of the family and of the Church. Because neither the Church nor the family can always command the material resources to carry on their educative mission, it is the obligation of the State to assist them with the means which taxation has put at its disposal for the needs of all. Never and under no circumstances may the State arrogate unto itself a monopoly of education nor force families to make use of schools which are contrary to the dictates of their conscience or even "to their legitimate preferences."

Here are truths concerning which we cannot be reminded too often in these days when governments presume to be omniscient. The degree in which education becomes a government monopoly is the degree in which freedom dies. There is no surer way of divesting the individual of his God-given prerogatives and degrading him to the level of a political pawn. Children and young people do not belong to the State, and the surest way of preventing them from being

swallowed up into the maw of the modern Moloch of authoritarianism is to fight uncompromisingly for the prior rights of Church and family.

HOWEVER, Christian education must not stop with protecting the young from the wrong kind of schooling; it must at the same time develop those positive means which guarantee an education in accord with right reason and divine revelation. We are everlastingly grateful to Pius XI for his beautiful definition of the end and object of Christian education. It is: "To cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism." The product of this kind of education "is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ." This sort of a person does not sacrifice his natural powers. He does not live apart and away from life. He lives and moves and has his being in the midst of his fellow

men, working with them, cooperating with them, giving and taking even as they give and take. But from the power of grace that is in him and of Christ toward Whom he is growing up he derives vision and strength that the world cannot give, to ennoble everything with which he comes into contact and to inspire and uplift the civilization round about him.

THIS is the kernel of the Catholic philosophy of education, set down by the Holy Father for the guidance of all of us, parents, teachers, school administrators, kindergartens and universities, those engaged in club activities for boys and girls, as well as those who are active in the field of adult education. In the light of these principles, it behooves us to work out our programs, choose our methods and devices, and direct all our activities. In our hearts there is gratitude to God Who raised up Pius XI to remind us of all that is meant and all that is implied in the great mission of the Christian education of youth.

POPE PIUS XI and PEACE

OF unusual importance, in view of Pope Pius XI's last reported word—"Peace"—are the words His Holiness delivered when receiving a pilgrimage of war veterans in September 1935. On that occasion the Supreme Pontiff said:

"We pray constantly for peace because the whole world sighs for peace, desires peace, implores peace. All the world, remembering the last war, wants peace.

"We pray for peace because We are the Vicar of Christ, Who is the King of Peace, Who was heralded by the prophets as the Prince of Peace, Who when He had come on earth was announced by the angelic canticle of peace to men of good will. As the Vicar of this Divine Master, as the common father of all souls, We pray for peace. This is Our particular and essential duty, without which it is impossible to conceive of a Pope . . . May this be the Lord's wish! May God give the world peace—peace, justice, truth and charity—a peace made of honor and dignity, of justice and respected rights, a peace that shall spread happiness and well-being in the world."

By REV. R. A. McGOWAN

TWO years ago Pius XI said that we live in a crisis "unique in the history of the Church."

An outward sign of the crisis, a very part of it, barrier to its ending, and a cause of its deepening are the wars and threats of wars that our time sees. In this crisis Pius XI strove for peace and strove to teach us the way of peace.

He came to the Chair of Peter less than two years after Benedict XV's great encyclical on Christian peace. Benedict pleaded for all governments to "put aside mutual suspicion and unite in one sole society, rather family, of nations both to guarantee their own independence and safeguard order in the civil concert of the peoples." But that was not yet to be, and Pius XI ruled the Church in years of growing tragedy. For a while there was some respite. But it was a lessening of the storm before the devastating hurricane that is still blowing.

Pius XI traced the cause of war—to the loss of "the

sense of man's personal dignity . . . before the brutal domination of might and mere superiority of numbers"; to man's exploitation of man; to the debasement of patriotism to such indignity that it becomes the servant and screen of exploitation; to the forgetting "that all men are our brothers and members of the same great human family, that other nations have an equal right with us both to life and to prosperity, that it is never lawful nor even wise to dissociate morality from the affairs of practical life."

AS MOTTO he had chosen "The Peace of Christ in the Kingdom of Christ." The peace he sought was therefore not only the absence of war or of mere external courtesy, but "a peace which will penetrate the souls of men." He wanted justice, he wanted charity, he wanted the peace which Christ gives in His Kingdom.

The Church teaches, he said, the doctrine of peace

and provides the assistance to assure it. The Church teaches that our acts "as groups and as nations must conform to the eternal law of God." The Church can devise "a set of international laws which will be in harmony with world conditions." A part of every nation and above all nations, it can "safeguard the sanctity of the law of nations."

Through the Kingdom of Christ, the peace of Christ would prevail. Through the organizing of Catholic Action, the laity would be an organic part of the work; united with their pastors and Bishops in the works of the individual and social apostolate, they would work for world peace as they worked for "the restoration and spread of the Kingdom of Christ."

THOUGH the crisis continued, Pius XI did not lose hope. Last September he told the Italian priest-assistants in Catholic Action that he was optimistic and that God's guidance and man's prayer could lead us through. "We will not abandon hope, we do not lose hope," he said in his Christmas allocution of 1935 when tragedy seemed imminent. He relied on prayer, on the consciences of rulers and peoples, on the very need of peace, on the Church, and on the men and women of the Catholic world whom Catholic Action would train and guide.

Last September he was in his summer home in the hill country east of Rome. A few miles away the students of the seminary of the Propagation of the Faith—students who come from and go to countries all over the world—were preparing to hear their rector speak

on "The Missions and Nationalism." Pius XI paid them an unannounced visit just at noon. The word he gave them was one he had often told all Catholics and all peoples: "Above all, guard yourself against exaggerated nationalism. Beware of it as of a real malediction."

He might have been speaking to Americans. We are not, it is true, a warring people, and we want no new territory. Our nationalism is of another sort. Ours is a feeling of remote righteousness from peoples who cannot get along without our help.

WE HAVE not accepted the dignity, greatness, and brotherhood of all men. We have not grasped that the world's crisis is not only unique in the history of the Church, but of America. Our excuse is that we do not realize that we are the strongest single country on an earth that is becoming more and more contracted through the new means of travel, transit, and speech. But the malediction of this nationalism, its curse, falls on other peoples and on us just the same. It comes in the form of war, threats of war, and a world-wide depression.

Pius died when another world war seemed imminent. There is now a lull. In the prevention of war, Pius XI relied much on Catholic lay organizations training Catholics under the Church in principles of peace. He had boundless hope. Maybe his death will answer his prayer uttered last September 29, when he offered his life "for the salvation and for the peace of the world."

POPE PIUS XI and YOUTH

"THE educational environment of the Church embraces the Sacraments, divinely efficacious means of grace, the sacred ritual so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture."—Pope Pius XI in his Encyclical "On Christian Education of Youth."

By REV. VINCENT MOONEY, C.S.C.

IN MANY ways Pius XI was delightfully Christ-like. He richly deserved the numerous titles which have been used to indicate his various interests, but personally, I like to think of him as the Apostle of Youth.

He was particularly interested in the underprivileged and, even amid his duties as chaplain in Milan, he found time to minister to the spiritual and physical needs of the children of the poor. An ardent exponent of wholesome recreation and physical culture, he stressed in his encyclical, "On the Christian Education of Youth," the responsibilities of parents, the school, and the State with regard to physical education.

He condemned the exaggerated naturalism which gives a military turn to physical training. He rebuked those who were guilty of exaltation of athleticism. In no uncertain terms he pointed out the errors of those who propagate a so-called sex education. He warned those who advocated sexual promiscuity, and he particularly recommended that we provide occasions for good in recreation and social intercourse.

Pius XI was deeply interested in students. In 1928 he received a delegation representing Pax Romana, an international Catholic federation of students. On the occasion he recognized the need of Pax Romana as an organization. He complimented the students on the

success of their Congress and wished their movement very success. In interpreting the term, Pax Romana, Pius XI said it was the expression of a whole program entering about the most complicated situations and the most delicate circumstances.

PIUS XI encouraged the young Christian workers. He urged them to become apostles to their fellow workers. He approved the development of special-interest groups, while at the same time guarding against the hazards arising from class distinctions.

In his encyclical, *Quadragesimo Anno*, he made particular mention of the part youth could play in the development of a Christian social order, and he asked the clergy to prepare themselves in a very special manner in order to direct their activities.

In a letter dated April 19, 1935, Pius XI wrote to Cardinal Van Roey, Archbishop of Malines, on the occasion of the World Congress of the Young Christian Workers. In that letter the Pope praised the association for its admirable work, saying that he rejoiced that this marvelous movement which had its origin in Belgium had extended to other parts of the world, and he labeled the Young Christian Workers' Movement as an authentic form of Catholic Action.

Pius XI looked upon youth as his associates. At the Catholic Youth Association Jubilee Congress, held in Rome in 1930, he sounded the call to youth in these memorable words:

"Young people, you are our co-workers. We demand of you—the Vicar of Christ demands of you, your collaboration."

WHEN occasion required, he sprang to the defense of Catholic youth organizations and associations. As evidence of this, we cite the case of Italy. The Catholic youth associations in Italy associated with Catholic Action were accused of political activity. Steps were taken to suppress them. Pius XI made a thorough investigation of the charge, and ultimately effected an agreement whereby the youth associations could develop without interference on the part of the Government.

In Germany, the Government took definite steps to

suppress Catholic youth organizations. When the Concordat of 1933 was signed, special provision was made in Article 33 whereby the youth associations would be guaranteed their autonomy. The fact that the Concordat has been generally disregarded, does not minimize in any way the determination of Pius XI to safeguard youth's interests.

Similar situations confronted the Holy Father in Russia, Mexico, and Spain. In every instance, he opposed the regimentation of youth. He foresaw that self-centered political ideologists would destroy religion through the medium of anti-social and un-Christian youth programs and agencies. He denied the right of political leaders to exact from youth an oath of undivided allegiance. Pius XI's unswerving devotion to the highest interests of youth naturally involved him in numerous disagreements with the various governments. Nevertheless, he refused to compromise with principle.

MANY instances of the Pope's interest in youth could be cited, but I conclude this brief resume with one outstanding example. Pius XI, in season and out of season, directed attention to Catholic Action. When the Catholic Action program was organized in Italy, special provision was made for youth's participation. The call of the Sovereign Pontiff emphasized the necessity of collaboration on the part of all Catholics—boys and girls, young men and young women, and adults. In adopting that policy, Pius XI gave a decided impetus to the Catholic youth movement.

In an age of organization, Pius XI realized that youth was being organized and exploited. As a result, he stressed the importance of marshaling youth's forces under the banner of Christ the King. Refusing to sacrifice youth on the altar of nationalism, he resorted to every conceivable means whereby youth could be kept under the protecting arm of the Church.

It is no exaggeration then, to say that Pius XI was the Apostle of Youth. The Angel of Death stole in upon him in God's own sweet time. While it is true that Catholic youth in particular mourn the loss of a courageous and loyal leader, it is equally true that youth the world over will likewise be the poorer for his passing.

ATTENTION: STUDY CLUBS

Due to the fact that the entire March issue of CATHOLIC ACTION is devoted to articles memorializing the life and accomplishments of the late Pope Pius XI, the usual Study Club discussion for this month is omitted.

In lieu of the previously scheduled outline, the N. C. W. C. Study Club Committee suggests that study groups carry out special programs devoted to the life and pontificate of our late beloved Holy Father. The special articles presented in this issue of CATHOLIC ACTION provide adequate material for such discussions.

In all meetings, attention should be called to the encyclicals of Pope Pius XI, especially to those on "Catholic Action," "Reconstructing the Social Order," "Christian Education of Youth," "Christian Marriage," "Atheistic Communism," and their availability through the N. C. W. C. Publications Office.

Sixteen of the latest encyclicals of His Holiness, Pope Pius XI, are available, both in separate pamphlet printings—ten cents per copy for single printings, postage extra, and the entire sixteen in a beautifully bound volume, imprinted with the papal coat of arms, price \$2.75 per volume. (See back cover page.)



LAITY'S TRIBUTE TO POPE PIUS XI

OFFICIALS of Coordinate Branches of N.C.W.C. Lay Organizations Department Grateful to Pope Pius XI for Call for Lay Participation in Apostolate of Hierarchy.

By LULU M. REYNOLDS, President,
National Council of Catholic Women

THE National Council of Catholic Women, in union with the Catholic women of the world, mourns the loss of Our Holy Father, Pius XI. But that mourning is permeated with a holy joy and with a great gratitude to God, Our Heavenly Father, who gave Pius XI to us and to the world. During recent days we have read and listened to tributes the like of which have never before been offered to the memory of any man.

"In every walk, in all creeds and in all races, thinking men of goodwill throughout the world came to hail him as the great man of his time, the true benefactor of humanity, the courageous leader of the century. Yet, all acknowledged him as a simple man of God."

Pius XI called upon Catholic women throughout the world to meet the challenge of a changing social order by sharing in an organized way in the apostolate of the hierarchy. There was to be no minimizing, but rather a magnifying of woman's traditional place in the home. But he realized that the influence of women should be extended and through united action make effective in their nations the principles upon which the Christian family was builded.

In the very first year of his pontificate, addressing the Congress of Women who had assembled in Rome from all parts of the world, he said to them: "I come to give you the Apostolic Benediction you desire. I know, for I have read it in your eyes and in your hearts. I give it to you as a very affectionate father would give it to his good daughters. It is superfluous to say that it is with special joy and pleasure that I find myself in your midst, who have come from all parts of the world, thus representing in a real and sensible manner the universal family which Providence had seen fit to confide to my unworthy hands, in accordance with the mysterious ways of Its will, ways which escape us and surprise us sometimes, but to which we must abandon ourselves with confidence, because they have in view only the good and the benefit of our souls."

And he continued with inspiring words of encouragement, with a very practical conclusion: "To reflect, study, and adopt resolutions is a great deal, but it is much easier than to put in practice, act and execute the resolutions passed. I know, however, that you all have the strong will to translate into fact that which

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By LOUIS KENEDY, President,
National Council of Catholic Men

PIUS XI, Pope of Catholic Action is dead—and none have more cause to mourn his loss than the members of the National Council of Catholic Men and, indeed, all laymen throughout the world. For while he was unquestionably one of the greatest of all popes for his diplomacy, for his tolerance, for his courage, for his apostolic zeal, for his learning, and for his genuine solicitude for the downtrodden, he was even greater, for his revolutionary restoration to the laity of a consciousness of its high office and responsibilities.

For 400 years the mass of the Catholic laity had slumbered. The real cause was not so much the fault of the laymen themselves as of a certain distortion caused by the Reformation—a distortion not in things taught but in things not taught, a distortion in emphasis. Luther and his followers had glorified the priesthood of the laity at the expense of the sacrificial priesthood, and the natural reaction was for Catholic theologians and apologists to stress the moot point and to slight the point which was ignored. The result of this was that lay people lost the consciousness of their priestly dignity and came to think that it was sufficient for them to look after their own salvation by assisting at Mass, frequenting the Sacraments, and assisting in the support of their pastors.

Having lost the consciousness of their missionary responsibility, laymen had lost the sense of a need for doctrine; and having lost doctrine they had lost that firm hold on their faith that comes of reason. They were therefore easy prey to the blandishments and inducements and lies of the modern anti-Christ. What happened as a consequence in Mexico, Spain, and elsewhere, is history.

But the intervention of the Holy Ghost was not wanting in this tragic culmination of Luther's heresy; and He raised up in our time a strong figure who sought to restore all things in Christ, and, as the instrument of that restoration dearest to his heart, sought to rekindle in the laity a consciousness of their sacerdotal office. Pius XI's magnificent pleas for Catholic Action, iterated and reiterated time and again throughout the 17 years of his Pontificate, were but a call to Catholic laymen and laywomen to appreciate anew their dignity and responsibility as members of the Mystical Body of Christ and as, in the words of Saint Peter, "living

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TRIBUTES OF PRESIDENT AND CONGRESS

(Continued from page 9)

and the dignity of the individual. . . . His passing is mourned . . . by peoples of every faith and creed. With one voice and one heart, the peoples of the world join in praying that his immortal soul may rest in peace. . . ."

Senator David I. Walsh, of Massachusetts, speaking as a Catholic, expressed the "appreciation of all the people of the Church of which Pope Pius XI was the spiritual head, for this token of sympathy and tribute."

"No one in all the world was in a better position than he whose passing the world mourns today," Senator Walsh said "to point out that the economic systems of our day were becoming instruments of oppression and denial of opportunity; that the problem of our day was far more than the preservation of material greatness and prosperity; rather the problem was and is to preserve the soul and spirit of justice. His voice is stilled in death, but his admonitions will not cease to reverberate throughout the world until nations and mankind realize that only upon the foundation of justice and charity can peace reign and contentment and happiness be the heritage of the human family."

Senator Charles L. McNary, of Oregon, minority leader, declared that he joined in the "splendid sentiments" expressed by other members of the Senate regarding "the life, character, spirituality, and usefulness of the beloved Pope."



N. C. C. W. TRIBUTE TO POPE PIUS XI

(Continued from page 26)

you have studied and decided during your discussions. And it is this which best corresponds to the desire of the Father who blesses you and, which is infinitely more precious, rejoices the heart of God. To this noble and I wish that you may devote your lives as Christian women."

To the National Council of Catholic Women called into being by the Bishops of the United States as an integral part of the great National Catholic Welfare Conference, there has come each succeeding year from the Holy Father a special message of blessing and encouragement spurring on to further effort.

Pope Pius XI asked of the Catholic women of the United States that Catholic Action be extended into the practical action of each one of us and of all of us; that it should be extended into every department of life. He declared that Catholic Action demands definite Catholic unity through all the forces and channels and individual and corporate bodies of Catholic life, that only through this united Catholic Action could the world be brought again to the recognition of Christ as King.

POPE PIUS XI AND THE NATIONS

(Continued from page 17)

communicates a zeal and an enthusiasm that are contagious in the multitudes it entraps by delusive promises." He denounces the brutality of communistic materialism.

He confronts Communism with a clear concise statement of the traditional teaching of the Church. The Church, he says, teaches that "Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. . . . By sanctifying grace he is raised to the dignity of a son of God. . . . In consequence he has been endowed by God with many and varied prerogatives; the right to life, to bodily integrity, to the necessary means of existence; the right to tend towards his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property."

That statement defines the foundations of democracy. Pius XI has been referred to as the Pope of Peace. He was indeed the Pope of intrepid Faith. He only reiterates the ancient truths of the Church and when he thus confronts materialistic atheistic communism with the Catholic teaching of the inalienable rights of man, he places himself alongside the great Leo XIII who has been styled the Pope of Democracy.



N. C. C. M. TRIBUTE TO POPE PIUS XI

(Continued from page 26)

stones built up, a spiritual house, a holy priesthood."

For the great renaissance of Catholic lay activity that has ensued we have but two to thank: the Holy Ghost, and His instrument, the departed Pius XI. Pope of the Missions, Pope of Saints, Pope of Peace, Pope of Science, Pope of Social Justice, he was also—and this may yet come to be regarded as his most distinctive title before the eyes of men—Pope of Catholic Action.

PAMPHLETS ON POPE PIUS XI

AVAILABLE AT N.C.W.C. HEADQUARTERS

THE two eulogies of Pope Pius XI delivered by Rt. Rev. Fulton J. Sheen in the nation-wide Catholic Hour of February 12 and in the special coast-to-coast program produced by N.C.C.M. on February 11 as its tribute to the late Holy Father, have just been published together as a DE LUXE pamphlet, imprinted in mourning colors with the Papal Coat of Arms and containing a picture of His Holiness. Orders may be placed with the National Council of Catholic Men, 1312 Massachusetts Avenue, Washington, D. C., at twenty-five cents per copy.

Also available at the N.C.C.M. office are the two addresses delivered in the Catholic Hour in honor of Pope Pius' birthday, in 1936 and in 1937, by the late Cardinal Hayes and by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate, respectively. They are priced at ten cents each. A de luxe edition of the latter, containing a different picture of the Holy Father and a picture of the Apostolic Delegate, is available at twenty-five cents. Above prices include postage.



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